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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE ASCENSION. Mark 16, 14-20.

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LUTHER LEAGUE REVIEW

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Of the Church—By the Church—For the Church

Luther League Review

General Philip H. Sheridan

HIS BOYHOOD HOME

BY ERLE GREINER.

WERE you asked to give a reason why Somerset, Ohio, holds a place in American history, no doubt you would be unable to do so. Nevertheless, it does, and is proud of the fact.

The village of Somerset is situated in Perry County, and, like Rome of old, is set upon a hill, and cannot be hid. The first log cabin was erected in 1807, on the site now occupied by the public school building. In 1810 the town was laid out, and received the name of Middletown on account of its location, lying midway between the cities of Zanesville and Lancaster. Many of the pioneers who came to this new settlement were from the region around Somerset, Pa., and when a new name was needed they naturally turned to that of their old home. Originally Somerset was the county seat, and the old court house still occupies the place of honor, on the northwest corner of the public square. Above its door is engraved the quaint, old Irish bull: "Let Justice be done *if* the Heavens should fall."

GEN. PHILIP H. SHERIDAN.

Here in the little village, which was then the backwoods region, grew to young manhood the most daring cavalry leader of the Civil War.

Philip Henry Sheridan was born on March 6, 1831, at Albany, N. Y., of Irish parentage, and about three years later the family removed to Somerset. They were in very humble circumstances, his father having charge of a gang of men employed on the macadamized road leading from Zanesville, Ohio, to Maysville, Ky.

Even as a child he took great pleasure in playing at soldier. Perhaps his greatest delight was to gather the village urchins around him, form a company, of which he was always the captain, and lead them against some imaginary foe. Perchance,

"Their muskets were of cedar wood,
With ramrod bright and new,"

or, maybe, they were only weeds; but the

embryo leader even then gave signs of the power which he displayed in later years.

Many amusing incidents are recorded of his youthful school days, and I will re-tell one, which shows the ingenuity of the boy in extricating himself from a tight place.

In those days the pupils were all under one master, and he was, usually, a very gruff

Sheridan's Boyhood Home.

man, who faithfully practised the old adage: "Spare the rod and spoil the child." Young Sheridan had had a misunderstanding with the teacher, and the pliant birch was to be brought to bear upon the offender. Realizing what was about to happen, the boy bolted from the school room and rushed down the street. After him, at full speed, came the teacher. Slowly, but surely, he was gaining upon the culprit. Coming to the door of the village tinner, Phil darted through, and rushed up to the old man, who was ever a friend to boys, and especially to Phil, and pantingly implored that he be hidden. Quick as a thought, the old man raised the large copper kettle he was mending, and commanded the boy to crawl under. This was no quicker said than done. A few seconds later, when the breathless and hatless pedagogue appeared in the shop door, no boy was to be seen. To the repeated inquiries as to where the boy had gone, the only answer received was, that no boy had gone through the shop, and the master finally had to give up the chase and return to the school room. All the time he was looking and questioning, young Sheridan was securely hidden not six feet away from where the teacher stood.

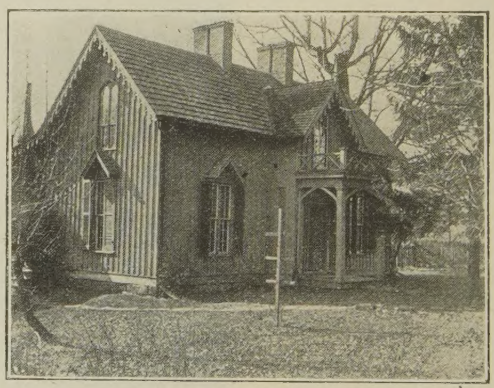
When little Phil emerged from his hiding place and returned to school the master's anger had cooled, and the little lad escaped punishment for once, at least, as this particular pedagogue never held a grievance against any of his pupils.

With but a very meager education, as he had not applied himself very studiously to his school duties, he commenced to clerk in a store.

He conceived the idea of going to West Point, and, without any political backing, he secured the appointment in 1849. As he had not given special attention to his studies it was necessary for him to take a special course in order to be admitted. By careful and judicious cramming, he was enabled to pass the entrance examination, and was graduated with the class of 1853, but not among the high ranks.

At the time of his entering West Point he was a cadet, who attracted attention, because of his singular appearance. Short of stature, so short, in fact, that he came very near being rejected; with arms uncommonly long, reaching quite to the knees. But this very peculiarity enabled him to become the best swordsman of his day. He had a good knowledge of horses, and an audacious courage in handling them. When seated in the saddle he had the appearance of a much taller man than he really was, and, mounted, he attracted attention by his soldierly bearing.

Immediately after his graduation he entered



The Sheridan Homestead. Built by the General for His Mother.

the regular army and saw service on the Western frontier and among the Indians.

At the outbreak of the Civil War he was only an obscure officer, serving as a quartermaster, in one of the commissary departments in Kansas.

He was transferred to the South and took part in the maneuvers in and around Nashville, Tenn., and by protecting the wings of the army, while the ranks reformed, really saved the day in the battle of Murfreesboro.

When General Grant assumed control of the entire Union Army he called upon Sheridan to take command of the cavalry. At the head of the troopers of the Army of the Potomac he led them through the hardest fought battles in Virginia. It was while in command of these troops that he displayed the wonderful executive ability and generalship, which won for him, and deservedly, too, the name of "the greatest cavalry leader of the war."

In the summer of 1864 General Early, the Confederate commander, with a force of twenty thousand men, moved up the Shenandoah Valley to threaten Washington. He sidestepped and went over into Pennsylvania. Failing to get a money ransom from the village of Chambersburg he fired it, and escaped safely back to the valley.

It was at this strenuous time that Sheridan was given command of all the troops in this region.

Sheridan defeated Early at Winchester and Fischer's Hill, destroyed a large portion of his army, and sent the rest "whirling up the valley of the Shenandoah." Fearing an attack might be made upon Washington through the valley, Sheridan so thoroughly ravaged it that it was said: "If a crow wished to fly down the valley of the Shenandoah he must carry his provisions with him."

But Early received reinforcements, and returning while Sheridan was absent from his army, attacked it at Cedar Creek, on October 19 of the same year, and all but defeated it. The army was retiring in great confusion, when Sheridan, who was on his way back to his command, heard the cannonading, and realizing the importance of his presence, put spurs to his horse and fairly flew down the pike, to the field of battle. His appearance acted like a tonic to the men, and put new life into them. Under the magnetism of his commands they reformed their broken ranks, turned upon the enemy, and plucked a glorious victory out of the very jaws of utter defeat.

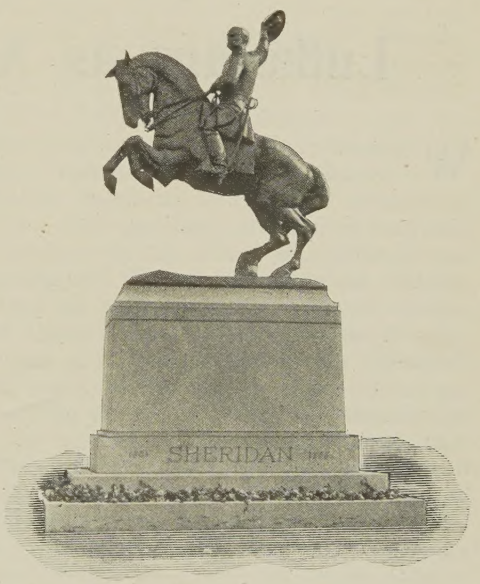
This wonderful ride gave birth to the immortal poem:

"With dust and with foam the black charger was gray,
By the flash of his eye and his red nostrils' play,
He seemed to the whole great army to say:
'I have brought you Sheridan all the way
From Winchester down, to save the day.'"

The result of this victory was the complete routing of Early's army, and never again was an attempt made to attack the capital. Sheridan became the idol of the nation, and was showered with the praises of his admiring fellow soldiers.

At the close of the war he still continued in active service. He visited Europe in the interest of the Army, and was present on the field in some of the most important battles of the great Franco-Prussian War.

At Sheridan's retirement he was given entire command of the Army of the United States, and, a short time before his death, he



The Sheridan Monument at Somerset, Ohio.

was raised to the position of a full general, a position which but two men held before him—Washington and Grant.

He died at Nonquit, Mass., August 5, 1888, from a complication of diseases. At his own request, expressed once while visiting the cemetery, he was buried in beautiful Arlington, at Washington, D. C. This is very fitting, for as a soldier he lived all his life, and now, with them, he sleeps the sleep that finds an awakening in the eternal morning.

Sheridan, as a commander, was devotedly loved by his men and his officers. It has been said of him that he never suffered defeat, and

many times, by his superior ability to grasp the situation, and the ubiquity of his movements, he was enabled to snatch a victory from what seemed defeat.

In manner he was modest and retiring, but with a persistence in what he believed to be right, that could not be turned. Brave and courageous at all times, he was a born commander.

In the little town where the great leader spent his boyhood days, stands a beautiful equestrian statue, erected by the State of Ohio and the loyal citizens of the town, honoring a great son of a great State, and the cherished memory of a man, who, amid all his national honors and the plaudits of an admiring world, never forgot his old home town, nor the warm hearts that remained in it.

It is proper that Somerset, though small and almost wholly unknown, should have this beautiful work of art, and it was a grand thought of the sculptor, to include both the man and his horse in his conception. The thought of the artist was the thought of the poet:

"When their statues are placed on high,
Under the dome of the Union sky,
The American soldier's temple of fame;
There with the glorious general's name,
Be it said, in letters both bold and bright,
'Here is the steed that saved the day,
By carrying Sheridan into the fight
From Winchester, twenty miles away!'"

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Lutherans as American Patriots

BY REV. JOHN A. W. HAAS, D.D.

WE stand upon the eve of a day dear and precious to every American heart, one of the great rally days of patriotism. Filled with glorious memories, Memorial Day is being cherished today not in the spirit of sectionalism, but in that broadness of love which, without compromising or sacrificing the principles of unity and liberty for all, makes it sufficiently wide to include every truly patriotic impulse and deed. Not only the heroes of one struggle, but the brave men of all conflicts do we decorate, to be consecrated anew by the memory of their noble acts and unselfish sacrifice. Is it not at this time proper and befitting that we, young Lutherans, should especially recall those of our household of faith who have taken part in the conflicts and victories, not merely of one period, but of every time of our history, with patriotic zeal? Should we not in spirit lay laurels upon the graves of our American Lutheran patriots?

At no time from the period of colonization onward through the struggles of the last two centuries have Lutherans, either as prominent and active leaders or as unknown but spirited followers, been untrue to the interests and welfare of our country. And this is but natural; Lutheranism will always produce good citizens and true patriots. Luther was the greatest and truest patriot of his land. He did not enter the battlefield, like Zwingle, or found a theocracy, like Calvin, because he was obedient to Christ's word, "My kingdom is not of this world." He never commingled Church and State, religion and politics, and yet how truly he served the interests of his native Germany. Against Rome's despotism in national affairs, against the draining of German's wealth by papal avarice, he raised his voice most effectually; against the oppression of the nobility and the anarchy of the peasants, as well as against every social wrong in his land, he hurled his thunderbolts equally. His heart and voice were ever with his country and his prince. Is it then to be wondered at that those who were under the influence and impress of the same faith should bear the same fruits? How excellent these fruits have been when transplanted to American soil!

Among the early pioneers who by the severest labor made fertile the forests primeval, who by their endurance and perseverance made possible our civilization, who gave the greatest impulse to our freedom and liberty, not the least were the Germans of Lutheran faith. They were at the front when the hardest work was to be done. Their leaders were often the great pathfinders. One of these early leaders was the well known Konrad Weiser. He, the type of a large number of German Lutheran settlers, the earnest Lutheran who traveled 200 miles, from Schoharie to New York, to buy Arndt's "True Christianity," with his band of followers did much to mold the early character of Pennsylvania. Called

to high civil and military positions, he dealt in justice and fairness with the Indians, seeking their friendship and not their destruction. It was due to his negotiations with the Indians on behalf of the Government in New York, Pennsylvania and Ohio that peace was long maintained. Wherever in New York, in Pennsylvania, in the Carolinas, in Georgia, settlements were made, we can trace the names of Lutherans who did noble service for the colonies.

The spirit of Weiser but in a greater measure descended upon his grandsons. As he was a hero of colonization, they were heroes of the War of Independence and the national organization. Their names will ever be most honorably remembered in the annals of this country. As long as the Lutheran Church of America will honor and revere the name of her patriarch, Henry Melchior Muhlenberg, so long will the names of his sons—John, Peter, Gabriel and Frederick Augustus—be ever memorable in the history of these United States. Peter, the general, was one of the most fervent patriots of those days. When the time of decision came, he not only gave his advice and encouragement to the cause of liberty, but himself. It is well known how, after a most eloquent sermon on the duties to our country, he said: "There is a time to pray and a time to fight, and now is the time to fight," and then unrobed in his pulpit and appeared in full uniform. Filled with enthusiasm, hundreds gathered under his leadership and rallied round the flag. Fathers too aged to fight brought their sons; wives led their husbands to the standard. It was owing to his determined opposition that the rout at the Brandywine did not prove altogether disastrous to the American army. After the war he and his brother were largely instrumental in persuading Pennsylvania to join the Union. Frederick as member and twice as Speaker of the House of Representatives did most signal service in the founding of our national policy and life. It was not surprising that these sons of the Lutheran congregation at Philadelphia should be such patriots. A spirit of ardent patriotism was at home there. In 1775 the vestry of the church, together with the council of the Reformed Church, sent out a pamphlet to the inhabitants of New York and Carolina, telling what the Germans in Pennsylvania had done for their country by organizing corps of sharpshooters. And they called upon all, especially the Germans of Tyron County, who were accused of being unsympathetic, to rise up in arms against the oppression and despotism of the English Government. With heart and soul the Lutherans were in the cause of liberty and independence. Besides the Muhlenbergs, there was another Lutheran who performed the greatest service in the struggle for independence, Baron Steuben. Our army was wintering at Valley Forge, dejected and disorganized, many were without uniform and arms, and almost all were without hope. It was then that Baron Steuben, trained in the renowned Prussian service, organized and drilled the Americans, and brought order out of chaos. It was Steuben who enabled our forces, before so rough and crude, to fight the victorious battles. Even today our military regulations rest primarily upon the book of army rules which Steuben wrote. Never great as a general in battle, he was the greatest drill master. Although not appreciated and honored to the extent of his services, he was not faithless to the American cause, and never for a moment did he think of turning traitor. The name of Arnold he abominated. Foreign born and bred, he entered with the truest devotion and self sacrifice into the interests of our country. And he was as true a Lutheran as a patriot. Whenever he was in New York during the winter months he was never wanting at his accustomed place in the Lutheran Church. But these great leaders, the type of many humble Lutherans, who, though their names are unrecorded, were earnest fighters and sincere patriots, could not have accomplished their work if others had not supported them with their means. There were many who, although not on the field of battle, brought great offerings on the altar of patriotism. What name is so known and honored among these still sufferers for their country as the name of Christoph Ludwig, the honest German baker of Germantown, who sacrificed all he had to supply the soldiers with daily bread. Such was the patriotism of many Lutherans at that time. Even though many had not learnt the language of our land, they had caught its spirit, and for its liberty they fought and struggled, they suffered and sacrificed.

During the conflicts as well as the quiet growth of our country, down to the Rebellion, in the army and in Congress, but more in the less apparent but equally necessary work, Lu-

therans were not wanting. When the mighty contest with the secession was upon us, how many were again in the ranks! It is true that among the officers there were many Germans. The spirit of the German Revolution of 1848, which was anti-Christian, filled too many of the prominent Germans, and patriotic as they were, they were not churchly. Still there is one name, that of General Bohlen, who fell in the Shenandoah Valley, at the Rappahannock, which is honorable as a patriotic and Lutheran name. But can we forget the memory of the man who, by his inventive genius, helped the cause of the Union in her naval struggles, the Lutheran Swede John Ericsson, who will be remembered as long as the story of the "Monitor" is known among Americans!

Today we have our representative Lutherans, who serve their country in more or less prominent positions. When the great silver question moved our land, it was a Lutheran statesman of Ohio who not only contended for sound economic principles, but also for national honesty and uprightness. And where are politics purest and best? Where there is a large Irish constituency, or in our Western States, where the population is predominantly German and Scandinavian? Where is the greatest integrity, probity and honesty to be found? Is it not among the sturdy Teutonic stock from Lutheran countries, and among the people of the Lutheran Church and faith? We do not discuss national and city problems from our pulpits, as do many other denominations, but we are not therefore indifferent to the great questions of the day. Whatever language we speak, we are Americans. It has seemed to some that we Lutherans are unpatriotic because we contend for our parochial schools. But our contention is not like that of the Romish Church, inimical to our public educational system, but simply defensive of our religious instruction, which tends to make better citizens than an education without distinct religious principles. In all our schools American history is taught, American principles inculcated. We stand on the side of true liberty, of righteousness, which exalteth a people —of purity, which ennobles a nation, and there we shall stand serving our country, loving our native land, and praying for its prosperity for all time to come. As Lutherans in this new world, Americans first, last and all the time. But above all, loyal members of our dear Church! Loyal to her, not only because of what she has been to our fathers, but because of what she is to us, the Church with the purest embodiment of Scripture truth. To her we shall hold not only in name. Lutheranism which glories in the name without the substance is a great self deception. But that is our Lutheranism which, with charity for all who cannot see the truth as fully as we do, yet surrenders not one jot or tittle of those glorious principles with which our Church began, which gave her strength and success, and which alone will sustain her in the future. Not indefiniteness, but distinct, certain, full acceptance of our Confessions will enable the ship of our Church to brave successfully whatever storms may break upon her in this new world, and to sail on amid the waves and billows ever victorious, guided by the hand of our Heavenly Master, moved by his Spirit, flying the unchangeable colors of unalterable divine truth, and bearing its precious freight, the souls of men onward and heavenward.

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Thank God for Mother

After one of the hard fought battles of the war, a chaplain in the Southern army was called to see a dying soldier. Taking his hand, he said, "Well, my brother, what can I do for you?"

He supposed, of course, that the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," he said, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And, oh, chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter; only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."—*Young People's Paper.*

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Every life should, if possible, be adding something good and useful to the common life.

Madagascar

Mission of Lutheran Free Church (Norwegian)

EXTRACTS FROM A RECENT ADDRESS BY PROF. A. HELLAND, AUGSBURG SEMINARY, MINNEAPOLIS.

IN our Luther League Topic, page 26, the reader will note a reference to the Norwegian Free Church and its work in Madagascar. This body is one of the smaller organizations among our Norwegian brethren, which has its headquarters in Minneapolis, Minn. Their school is known as "The Augsburg Seminary." The former president, Rev. Georg Sverdrup, was the father of the mission in Madagascar, as far as the American Norwegian Lutherans are concerned. After 1895 the "Free Church" supported the mission on the west side of Southern Madagascar. Professor Helland writes:

"The mission field of the Norwegian Lutheran Free Church is one of the hardest in the world, the climate being especially dangerous to white people. Therefore our mission also has many martyrs, if martyrs they be who have laid down their life in the service of the Lord and for the salvation of their fellow men.

"Not counting the two pioneers, Revs. Hogstad and Tou and not counting the missionaries' wives, sixteen workers have been sent out since 1895. Of these only three are at the present moment at the front; one is on the way out, one is in France engaged in the study of French, one is in Minneapolis. The latter two will leave for Madagascar in May, 1909. Six have been forced to return on account of the climate, four have found a last resting place in Madagascar, and three missionaries' wives have died there.

"For the maintenance of this work, $2,246 was contributed the first year. In the thirteen years the aggregate amount has been over $125,000. [The Free Church numbers only 15,000 communicants!—EDITOR.]

"But what about the results? Let me first mention one of the great hindrances for our work, the attitude of the French colonial government to our Lutheran missions in Madagascar. One instance illustrates the matter. In the village of Benenitra, among the Bara, we have a small but active native congregation. Their old meeting house was becoming too small and quite dilapidated, so they decided to build a brick church. We paid for part of the materials, while the native Christians paid for part and did the work of erecting the church. When about finished, the church was gutted by fire. Dr. Dyrnes applied for permission to rebuild it, the congregation meanwhile gathering in the old church building. After months of waiting, the answer came at the beginning of this year: The old church must be torn down immediately, as it was unsafe and a disgrace to the village, and the new church must not be rebuilt!

"We have had many native teachers, and at one time we had as many as 2,450 children in our mission schools. Most of these schools have been closed by the Government! We regard it as a great privilege that our Orphans' Home has not been wiped out of existence. This home has been the agency of saving many a child from temporal as well as spiritual disgrace and ruin.

"I shall give below the statistics for 1906, as those for the following year are not yet complete. Then, we had three principal stations, thirty-six sub-stations, five organized congregations with 560 communicant members and 360 baptized children. The number of baptisms during the year was 137. The average church attendance was 1,638. Number of catechumens seventy-six. Mission schools, forty; total enrolled, 1,365; average attendance, 519. Number of native teachers, catechists and pastors, fifty-five. In the last two years there has been a considerable increase in membership and baptisms, but the schools are almost a thing of the past.

"Dr. Dyrnes, a graduate of the Augsburg Theological Seminary, of the medical department of Minnesota State University, and also from the medical department of the University of Paris, France, has charge of the our medical mission. In 1908 he traveled over 1,900 miles, mostly on the back of his faithful old mule, and has superintended the work of nearly thirty native pastors and teachers. Besides this he has found time to treat over 4,000 cases, or more than eleven per day."

The above extract from a recent address gives us an idea of the work the smallest body of Norwegian Lutherans is doing in Madagascar. Let us hope and pray that God will lead the French to cease their unholy persecution of our Lutheran missionaries in that far off land.—EDITOR TOPICS.

"We Made Our Prayer and Set a Watch"

Prayer should never be a substitute for effort. The old fable tells us that a wagoner knelt and prayed to Jupiter to get his wagon out of the mire and Jupiter appearing in the clouds bade him cease praying and put his shoulder to the wheel. Two physicians were engaged in a critical operation and it looked as if the patient would die. One of them lost his nerve and believing there was no hope of saving the patient by human means went into the next room to pray. "Where is Dr. ——?" asked the other physician presently. "He is praying in the next room," was the reply. "Praying!" exclaimed the irate physician. 'Go and tell him to come here and help me and do his praying where he can be of some use." A man who had fallen under the power of the liquor habit went to his minister and besought him to pray for him. "This is a case for fasting as well as prayer," replied the minister. "Now I will pray if you will fast." But the man objected to fasting, especially fasting from the wine cup. The minister assured him that both fasting and prayer were necessary in the circumstances, and knowing his man, refused to pray for him under any other conditions.

Spurgeon used to relate an incident which occurred in his early ministry. A poor man with a large family broke his leg and as he would be confined to his house for some time and therefore without the means of grace the members of the church agreed to hold a prayer meeting in the room. Soon after Deacon Brown had opened the meeting there was a knock at the door. A boy stood there asking to see the deacon. "Father could not come to the meeting," said the boy when the deacon came, "but he has sent his prayers in the cart." Looking into the cart the deacon saw a bag of potatoes, a ham, a joint of beef and a sack of flour. The hint was taken and after prayers had been offered, more prayers came like those that had come in the cart.

But as prayer should not be unaccompanied by effort, neither should effort be without prayer. In one of his lectures Dr. Hodge recalled an incident of his student days which illustrates this. He said: "It was my inestimable privilege as a boy to be a student of that great Christian philosopher, Professor Joseph Henry. I was his assistant in the laboratory when he made the series of experiments which established the possibility of the electric telegraph. He was a very reverent man. I shall never forget how when he had completed his arrangements, and the moment had arrived when he would put nature to her crucial test, he bowed his uncovered head and said "I have asked God a question; let us await his answer."

What Is Faith? Luther's Definition of It

Faith is not man's opinion and dream, which some take to be faith. When they see that no amendment of the life or good works follows, although they hear and talk much of faith, they fall into error and say: Faith is not enough; good works must be done, if one is to be righteous and to be saved. The reason is that, when they hear the Gospel, they immediately devise, from their own powers, the imagination in their hearts, to which they give expression in the words: "I believe." This they regard as right faith. Nevertheless, it is nothing but man's thought and imagination, which is never experienced in the bottom of the heart; hence it accomplishes nothing, and no amendment (Besserung) follows.

But faith is a divine work in us, which transforms us, and begets us anew of God (John 1:13). It put to death the old Adam. It makes us entirely different men, in heart, mind, sense and all powers, and brings with it the Holy Spirit. Oh, it is a living, active, busy, efficient thing that we have in faith! It is impossible for one who has faith to do otherwise than incessantly to do good. He asks not whether good works are to be done, but, before such a question can be asked, he has done them, and is always busy. But he who does not such works is an unbeliever, who gropes and looks around after faith and good works, and knows neither what faith is, nor what good works are, although he has many words to say of both faith and good works.

Faith is a living, wide-awake confidence in God's grace, that is so certain, that one who has it is ready to die a thousand times for it. Such confidence and knowledge of God's grace makes one joyful and brave before God and all creatures. Such a disposition is wrought by the Holy Spirit through faith. Willingly and without compulsion, it is ready to do good to every man.—*Exchange.*

Christians and Amusements

BY REV. FREDERICK H. KNUBEL

TO the Christian, especially to the young Christian, there is perhaps no question which is so perplexing and which causes so much worry as the one of amusements and the proper indulgence in them. It is not necessary to specify what we mean by amusements. They are innumerable and cover everything which is used for recreation and pastime. Again and again the Christian finds himself in a quandary over some particular one, and spends hours perhaps in deciding whether he shall indulge or not. Gladly would he welcome some standard by which he might make such a decision. Can any be given him? Yes, for teaching drawn from the Word of God will certainly lead him to see the matter in its true light.

Just here we deem it fitting to remark that a great part of the trouble arises from the fanatical, puritanical encouragement which is given from some pulpits and pens to pet suggestions which the devil makes to the individual Christians. All sorts of fine distinctions are sought to be made in this amusement or that, until the poor hearer or reader stands bewildered in the maze of opinions. He is in a worse position than the poor Israelite, with his burden of law and tradition. One Gospel minister says the Christian must never dance; another that he may dance square dances. One says he must never play cards; another that whist is proper, but poker and euchre are devilish; while yet another permits what is known in common terms as "Presbyterian whist," but excludes everything else. One says he may attend a theater where a Shakesperean drama is being played by some great tragedian; another vents his wrath upon all theaters. One allows billiards, but not pool; another objects to both. So it continues ad nauseam. These teachings are "old wives' fables and doctrines of devils."

Our subject is involved in the greater subject of Christian liberty and all Scripture which applies to that applies to this. We refer to such passages as fourteenth chapter of Romans; eighth of 1 Corinthians; tenth of 1 Corinthians, verses 18 to 33; fifth of Galatians, verses 1 to 14; second of Colossians; fourth of 1 Timothy, verses 1 to 8; first of Titus, verses 14 to 16, etc.

For the help of others many valuable maxims have been laid down by earnest, devout men, in order that all may be led to a right decision in these matters. Such are:

1. Consider what Jesus would have done under the same circumstances.

2. Since Christ is always with us, do nothing which you would be ashamed to have Him see you do. Go nowhere where you would be ashamed to take Him with you.

3. On the basis of Christ's summary of the law, engage in nothing which hinders true love for your God or for your neighbor.

These rules are excellent and will in many cases prove to be a true guide. At other times, however, they leave the questioner still in doubt. They need development and elucidation.

Two underlying propositions we would make:

1. That there is nothing sinful in any of these amusements in themselves, but that every one of them can be so used as to be sinful. Paul says, in Romans 14, 14: "There is nothing unclean in itself." This will overthrow any statement to the effect that we should avoid such amusements as are claimed to involve an incidental evil.

2. That, as the Christian grows in grace, his delight in these things will grow less and less. The nearer he comes to the Lord Jesus Christ, the more he will delight in spiritual things. His best recreations and amusements will lie in a higher sphere. More and more will it be said of him: "His delight is in the law of the Lord."

From these two propositions we may proceed to the development of a true Biblical position upon the mooted question. We shall speak of the Christian's decision with reference to his relation to God, to his Christian brother, and to his neighbor who is not a Christian.

As to his relation to God, it is evident from our second proposition that the Christian will never have any decision to make. His increasing delight in the things of God will regulate of itself the indulgence in purely earthly amusement.

As to his relation to his Christian brother, he will be careful not to become "a stumbling block to them that are weak." Rather than make a brother offend he will desist entirely.

He will exercise all those cautions in the use of his Christian liberty which the sacred writers mention in the passages referred to above. But he will not submit to the cavilling objections of legalistic, puritanical Christians. He will oppose them by word and action, just as Paul opposed Peter at Antioch (Gal. 2, 11-14), and for the same reasons.

However, the decision to be reached as to indulging in any particular pleasure at a certain time is not so hard for the Christian brother as it is with reference to his non-Christian neighbor. It is here that the difficulty lies. It is this which gives him most concern. He does not wish to set a bad example to those who find in worldly pleasures their highest enjoyment. He would guard against encouraging unbelievers in the notion that these things can never be used so as to be sinful for a Christian. He would uphold the virtues which only Christianity can truly promote. He would not have it that by reason of him "the way of truth shall be evil spoken of."

This desire to set a good example is the proper method for guiding the decision aright, but it needs an emphatic qualification. On that one ground alone the Christian should abstain from all worldly enjoyment. He would thereby, however, again make the way of truth to be evil spoken of, for he would be encouraging an idea which already prevails among unbelievers, and which the devil constantly fosters—namely, that Christianity, instead of being a life, is law; that "thou shalt" and "thou shalt not" is the sum of Christian doctrine.

Between these two rules, then, the Christian must draw a line in his recreation. He must so indulge as to prevent the non-Christian from thinking that worldly enjoyment cannot become sinful to a Christian, and yet prevent him also from thinking that Christianity is an eternal code of laws, a burden to bear. The unbeliever must be led to know that the Christian may indulge in worldly pleasures, but that he finds in his blessed Saviour a peace and joy, a happiness and pleasure which the world cannot give. We, as Christians, must remember that it is our lives and deeds which count more, far more, with the unbeliever than all the words we could ever utter.

Thus, we believe, we have given a safe rule for a decision. In conclusion, we can only say that if doubt should still exist upon any particular occasion we would advise the Christian to refrain from indulging in that special case. Conscience will not reprove then. To resist conscience is to deaden an important factor in our religious life.

"Keep Your Lantern by You"

The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and suspending it from his arm instead of from the hook in the corner, we began to think. We thought of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the Church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. Can they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to His disciples; but they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Saviour, "that they, seeing your good works, may glorify your Father which is in heaven."

Let us not forget, if we neglect to let our lights shine brightly they are in danger of being put out entirely and other light bearers put into our places.—Exchange.

New York City now has the distinction of being the largest foreign mission city in the world. Nowhere else are there found so great a variety of heathenisms as there, and a very interesting species of heathenism might no doubt be found among its million and more of unchurched Protestants.

Luther League Topics

Trinity Sunday. June 6, 1909.

The Christian and Civil Affairs

Rom. 13:1-7.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What was the doctrine of the Anabaptists opposed in this article? What is a Christian's duty in reference to civil offices? What with reference to the laws?

Lessons for our own lives: 1. The truth is here emphasized again that we may serve God in the discharge of the duties of life without becoming monks, nuns or hermits. The message is so familiar to us that we do not realize how much we owe to the Reformation for bringing it to light. But it was an amazing idea to men of Luther's time that one could remain in the home as son or daughter, husband or wife, doing the homely daily tasks, and yet pleasing God as truly as by leaving home and the life of men and doing nothing but pray. Still more was it remarkable that to a devoted Christian was permitted such a share in civil affairs as he might be fitted for. To the Romanist then as now to be "a religious" meant a monastery. To them there is a sharp distinction between the "sacred" or "religious" and the "secular" spheres of life. The idea that religion might be infused into the doing of every task is foreign to the entire teaching of that Church. Not that they regard it a sin to do many of these things, but that to be really "consecrated" one must separate himself from all useful and helpful activities, and give his whole life either to the saving of his own soul in a monastery, or, at best, to exclusively religious work.

2. One of the oligations laid down in this article needs constant iteration. We as Christians are bound to obey the magistrates and the laws. Unless they command what is clearly sinful, we dare not despise or disregard them. We may not think the law is right or wise. We may strongly disapprove of it as embodying a mistaken judgment of the best way to deal with the evils it is intended to correct. But so long as it is the law, we are bound as Christians to obey it. Lawlessness is under no circumstances justified. We may properly do all we can to have a law changed, if we are convinced that it ought to be changed, but until it be changed it demands, as included under the powers that be, to have every soul submit himself to it. The man who is not a law abiding citizen denies, in that fact, his right to be called a Christian.

First Week after Trinity. June 13, 1909.

Young Women for Deaconesses

Matt. 9:36-38; Rom. 16:1-2.

Topic reviewed by Rev. Chas. E. Hay, D.D.

Recent years have opened many new spheres of activity for Christian women, but none more unique and attractive than the deaconess' calling. In its combination of inspiring motive and practical efficiency it makes peculiar appeal to the earnest spirit which characterizes the consecrated young womanhood of our American churches, and we are not surprised to note the growing interest shown by our Luther Leagues and other organizations among our intelligent young people.

It is no disparagement of the work that it makes large demands upon those who would undertake it. What worthy enterprise on earth does not? Think of the nervous strain of the schoolroom, the close confinement and drudgery of a clerkship, the multiplied responsibilities of her who presides in the home. But there are compensations in all these callings, and noble women are every day gladly assuming the cares and burdens incident to them. The deaconess' calling appeals to the highest motives and summons to a life of toil.

The first requirement in a candidate is, of course, sterling Christian character. This involves a living faith in Christ as her personal Saviour and a sincere desire to serve Him with all her powers. It impels her to seek opportunities for spreading abroad the knowledge of Jesus and bringing the blessings of the Gospel to hearts that are desolate.

It is necessary, further, that a deaconess be fairly intelligent. The more complete her education, the wider may become the sphere of her influence. She must at least have a good mind, must be able to learn and to remember and apply what she has learned. With this natural equipment, many defects of early mental training may be overcome. There is no stimulus to the intellect more powerful than genuine religious devotion. With a good pub-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

lic school education as a basis, the two years or more of study at the Motherhouse will enable a bright young woman to secure an intellectual equipment which will prepare her to meet the demands of any ordinary station in this particular.

A most important trait in those who would assume the varied and often perplexing duties of this calling is practical wisdom—the faculty of readily discerning the right thing to do, and promptly doing it. They will be brought into contact with people of all classes and, while courteous to all, giving no offense, that their ministry be not blamed, they must yet exert a positive influence for good. They must know how to lead others to higher planes of Christian living and to arouse them to greater activity in Christian service. They must be able to enter homes of sorrow and speak fitting words of comfort, or to win the confidence of the little child upon the street and impress Christian truth upon its mind. Here, too, the associations and course of training at the Motherhouse may be very helpful, and the active life of a deaconess is a continual training school in practical efficiency.

The requirements of good health and freedom from home duties prove a barrier to very many who would otherwise be admirably adapted to the ministry of mercy, and parents are not always willing to have their daughters enter so strenuous a calling.

But, despite all obstacles, the number of noble women enlisting in the service is steadily increasing. It cannot be otherwise. For every good work the Lord will in His own time provide the workmen. We live in an age of unparalleled activity in organization for charitable purposes. Shall the organization which the Saviour himself established be found wanting?

Is there need of woman's tender ministry in every household? How much more in the extended family of a Christian congregation, where there are always some motherless homes and hearts lonely and sad—where there are wayward children and feeble and aged parents who can no longer fill their wonted places in the Sanctuary. So urgent are these ever present needs that we can understand, though we cannot approve, the position of the pastor who sought to restrain his Parish Sister from rendering any service whatever outside of his own congregation.

Surely, every Christian church should be a center of charitable effort in the community in the midst of which it stands. It should have sympathy and help and words of cheer for every soul in distress that may be brought within the circle of its influence. The parish deaconess represents this relationship of the congregation to the world without, and becomes in large measure its agent in reaching forth its hand to rescue and comfort.

The thought of the Church is being centered more than ever upon the great problem of the Christian education of the young. In the solution of this problem the deaconess of the future will doubtless have a prominent place. Her capacity in this direction has not as yet found adequate recognition in America, but abundant opportunities are opening before us for the exercise of this talent.

The Church is multiplying her institutions for the care of the unfortunate—hospitals and homes for the orphans and the aged. In these the deaconess finds a most appropriate field of labor, and her services are being eagerly sought. The care of the sick in their homes is a beautiful manifestation of the spirit of Christ, carrying the Gospel in living, concrete form to many who sorely need its consolations.

In view of all this, the General Synod is laying emphasis upon the call for "Young Women for Deaconesses," and believing that many will respond to the call, is enlarging the accommodations for them in the Motherhouse and Training School at Baltimore.

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Second Week after Trinity. June 20, 1909.

Christ's Return to Judgment

Matt. 25:31-46.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What are the errors condemned in the article? What of the Day of Judgment? What other events will occur in connection with the second coming of our Lord?

Lessons for our own lives: 1. What an awful scene that will be when before the Judge on the great white throne shall be gathered the nations of the earth! How solemn the anticipations of that day and scene! How boundless the issues of that judgment! How irrevocable its decisions! The "everlasting" assignment of each to his own place, how awe-inspiring! It is well to ponder this event so closely associated with the coming of our Lord. Is well to remind ourselves that if we do not take him as our Saviour now, we

shall find Him then not our Advocate but our Judge. His very wounds, His blood, His death that plead so strongly for us now will only condemn us the more strongly then if we have refused them. It is a blessed thing to have Jesus for our Redeemer. But it will be a terrible thing to have Him, after all His love and grace has been rejected, to pronounce upon us sentence of doom!

2. But let us not think that the Day of Judgment will be a time of terror for those who have accepted Him and whom He has accepted before. "He that heareth my word and believeth on Him that sent me *shall not come into judgment* but *is* passed out of death into life" (Jno. v, 24). There will be no holding up of the sins of the life, no exposure of its weaknesses and failures before the gaze of the assembled nations. He has assured those who come to Him, who live the life of faith which worketh by love, that their sins are removed from them "as far as the east is from the west," that He has buried their sins in "the depths of the sea," that He has put them "behind His back," that their sins "shall be sought for and shall not be found." To Christ's own people there will be no judgment. They, indeed, shall be gathered there, but only to hear his blessed words, "Come, ye, blessed of my Father, inherit the kingdom prepared for you." They will be there to receive His welcome, to take, from His hand, the palm branch of victory and the crown of glory. The Second Coming of the Lord, fraught with indescribable horror to His enemies, will overflow with blessedness to His friends. To them it will be the day of resurrection, of reunion with friends, of final victory over sin, of complete Christ-likeness, of eternal rewards, of entrance into the heavenly home, of abiding nearness with unveiled vision to Him whom they love above all.

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Third Week after Trinity. June 27, 1909.

Luther at Coburg

Exodus 17:8-16.

Review of Historical Topic for Sunday Nearest Augsburg Day, by Rev. Luther Malmberg.

The Lesson.—Below in the valley the armies of Israel are engaged in battle against Amalek. Upon the mountain top, Moses with uplifted hands prays the Lord of Hosts to give victory unto Joshua and his army. "And when Moses held up his hand Israel prevailed and when he let down his hand Amalek prevailed." "And Aaron and Hur stayed up his hands and they were steady until the going down of the sun."

The Application.—At Augsburg the battle rages between the leaders of the Reformation and the representatives of the Roman Church. Luther, the man of God, like another Moses, remains "on the mountain top" at Coburg. He lifts up his hands and prays: "The cause is Thine, O Lord," "Thy word and truth shall conquer." The angels of God stand upon his right side and upon his left. His hands are steady until the going down of the sun, until the end of the battle, and "Israel prevailed."

The Diet at Augsburg was called to meet April 8, 1530, for the purpose of consulting concerning the differences and divisions in the holy faith and the Christian religion. The Emperor Charles desired "that every man's opinions, thoughts and notions should be heard in love and charity, and carefully weighed, and that men should be brought in common to Christian truth and be reconciled. The Elector John instructs his theologians to make ready a statement of opinion on the doctrines under discussion. He commands them to be prepared to accompany him to Augsburg. Luther, Melanchthon and Jonas leave Wittenburg, April 3, for Targan in order to start from there in the company of the Elector. The party reaches Coburg, Good Friday, April 15. Luther preaches there the Sunday following Easter Day, and again on Monday and Thursday. The command comes from the Emperor to appear at Augsburg at the end of the month, and upon the 23d of April the Elector departs from Coburg with his companions. The reformer remains. The ban of the Empire is upon him. No safe conduct is promised, and it may be, as he himself says, that his "voice is too coarse for the Diet." But he adds, "Whatever pleases God pleases me."

"Mt. Sinai."—Coburg is only four days' journey from Augsburg, and the castle of Coburg is built on an eminence, overlooking the city. From the window of his room, Luther looks out upon a wide and beautiful prospect. The songs of the birds, the cries of ravens and jackdaws are the only sounds that reach his ear. They seem to him, these birds, like a very troop of schoolmen, for his thoughts are with his companions at Augsburg. He is present in spirit at the Diet there. Therefore in the gathering of these feathered counsellors

in every leafy branch he sees the Diet itself assembled. "The birds are arranging a crusade," he writes, "against wheat and barley and other kinds of corn, and they hope for grand victories and heroic deeds." In a letter to Melanchthon we read: "We have at last reached our Sinai, but we will make a Zion of this Sinai and here will I build three tabernacles, one to the Psalms, one to the Prophets and one to Æsop. This is a very attractive place and just made for study."

A Shadow Upon the Mount.—Upon the 5th of June the sad news of his father's death reached Coburg. His death occurred at Mansfield on the 29th of May. Upon receiving the message Luther, with his psalter in his hand, went to his room and gave vent to his grief in tears. He writes to his friend Melanchthon of his sorrow and says: "Everything I am and have, I have received through the Creator from my beloved father."

Reflected Light.—He remembers his own little son and writes him a beautiful letter a few days later. He tells him of a beautiful garden where "merry little children run about that wear golden coats and gather nice apples and pears and sing and dance and ride on pretty horses with gold bridles." And these children were those "who pray and learn and are good." It is the children's heaven of which he writes in language and figures that they can understand. It is the reflected light of that more glorious vision of a city of God not built with hands which appeared before him through faith and made him strong to endure as Moses did by "seeing the Invisible One." Luther's letters are the best history of his stay at Coburg. They are full of encouragement, comfort and counsel. "He speaks to his friends at Augsburg as from a height of confident, clear and proud conviction to those who are struggling in the whirl and vortex of earthly schemes and counsels. He has gained this height, and maintains it in the implicit faith with which he clings to the Invisible God as if he saw Him, and raised above the world, he enjoys filial communion with his heavenly Father."—Kastlin.

Let us read a few extracts from these letters. He writes to Melanchthon while he is at work on the Apology and Confession, and of whom it is reported that he is overdoing and injuring his health: "I command you and all your company that they compel you, under pain of excommunication, to keep your poor body, by rule and order, so that you may not kill yourself and imagine you do so from obedience to God. We serve God also by taking holidays and resting; yes, indeed, in no other way better." On the confession sent to him for his opinion:

"I like it well enough and see nothing to alter or improve, and, indeed, I could not do so if I would, for I cannot tread so softly and gently. May Christ our Lord help that it may bring forth much fruit, as we hope and pray it will."

When the confession is presented at Augsburg:

"I am exceeding glad to have lived to this hour, in which Christ has been preached in so glorious a confession."

Uplifted Hands.—So upon his Mount Zion he labored in the Word, instructing and admonishing, encouraging and comforting his friends at Augsburg. Each day he spent much time in prayer. Veit Dietrich, his amanuensis, writes of him: "The remarkable firmness, cheerfulness and faith of this man, I cannot sufficiently admire. These he nourishes upon God's word. Not a day passes that he does not devote three hours, and those the hours most suitable to study, to prayer."

Luther Leaves Coburg.—After the presentation of their confession to the diet, Luther's friends at Augsburg prepared to leave for home, but they were commanded to remain and hear a refutation which was being prepared by the Roman Catholic theologians. This was presented on the 3d of August.

The Emperor considered this as a refutation of the arguments presented by the Protestants, and demanded that they submit to the authority of the Roman Church. Melanchthon was inclined to yield, but Luther wrote him strong letters of encouragement. "I hear," he says in one of these, "that you have undertaken a marvelous work, to unite the Pope and Luther. But the Pope will probably decline, and Luther begs leave to be excused. See you to it that your whole work be not thrown away. Be courageous and contend manfully."

The negotiations were soon terminated. The protest of the year of 1529 and the resolutions of the diet of 1516 were maintained. The Protestants were given until the 15th of April, 1831, to return to the unity of the faith of the Roman Church.

The respite was accepted, but objections

were made against the claim that their confession had been refuted.

When the company reached Coburg on their way home from the Diet, they found Luther in good spirits. On the 5th of October he accompanied them to Altenburg, and from thence by way of Targan he returned to his home.

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Fourth Week after Trinity. July 4, 1909.

Civic Righteousness

Psalm 33:12; Rom. 13:17.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What constitutes true national greatness? What can we do for our country? What are the true ideals of civic righteousness? What is our responsibility for national unrighteousness?

Lessons for our own lives: 1. The truest patriots are the Christian citizens. The men who are doing most for the welfare of our nation are those who preach and those who live the Gospel. Back of the laws is what we call "public sentiment," and vague though this may seem to be, our country is ruled by it. If the public sentiment of the people be righteous, the laws will be righteous and their enforcement will be vigorous and efficient. If public sentiment be wrong, the laws will reflect its unrighteousness, and the enforcement even of good laws will be impossible. The ideal nation is that in which every citizen renders "unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The best things we have in our country are the fruit of divine teachings. Freedom, its conception, the aspiration after it, comes out of the new conception of personality which is born of the teaching of Christ. Even the men who are not professedly Christians, in so far as they are good as men and as citizens, are moved by Christian ideals, whose source they may never have recognized or acknowledged. God must be in the heart of the people if the heart of the State is to be sound. Here is the true relation of Church and State, that, without domination or influence of the Church, as an institution, upon the State, the State is composed of men whose thought and aims and character have been formed by the Church. Let but the Church move all men's hearts to believe aright, to desire aright, to love God above all and the neighbor as the self, and the State will give to every man his full rights, will oppress none nor permit any to be oppressed, will defend the poorest and weakest against the exactions and greed of the greatest and most powerful. Such citizens will love such a State so that she shall be strong with incomparable strength. Other States will find nothing wherefor to attack her, and she, in her righteousness, shall have no desire to attack others, so that peace will reign. Prosperity will be the fruit of her honorable dealing, and of the faithful and honest endeavors of her citizens. Her lands shall flow with milk and honey and she shall be established.

2. The best thing you can do for your country is to be an enlightened Christian—one who sees and feels the sufferings and the ignorance and the oppressions which fall to the weak, and who prays and works to bring justice and help; one who seeks to spread the knowledge of God through every part of the land, and to aid in influencing men everywhere to think and live according to the will of God. The support of the Church, of the Home Mission and Church Extension causes, of the Church paper and other Christian publications, is the highest act of patriotism, as well as the behest of Christian wisdom and love.

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Daily Bible Readings.

Monday, May 24.—John 14:16-26.
Tuesday, May 25.—Acts 2:1-16.
Wednesday, May 26.—John 16:1-14.
Thursday, May 27.—Romans 8:1-16.
Friday, May 28.—I Corinthians 12:3-11.
Saturday, May 29.—Galatians 5:16-26.
Sunday, May 30.—I Kings 19:5-13; Zech. 4:6.
Monday, May 31.—Matthew 22:15-22.
Tuesday, June 1.—Matthew 17:14-27.
Wednesday, June 2.—I Peter 2:13-25.
Thursday, June 3.—Titus 3:1-11.
Friday, June 4.—I Timothy 2:1-15.
Saturday, June 5.—Acts 5:27-42.
Sunday, June 6.—Romans 13:1-7.
Monday, June 7.—Exodus 15:1-21.
Tuesday, June 8.—Judges 4:1-15.
Wednesday, June 9.—II Kings 22:14-20.
Thursday, June 10.—Acts 16:1-15.
Friday, June 11.—Acts 9:36-43.
Saturday, June 12.—Acts 18:18-28.
Sunday, June 13.—Matt. 9:36-38; Romans 16:1-2.
Monday, June 14.—Ezekiel 18:20-28.
Tuesday, June 15.—Matthew 13:24-43.
Wednesday, June 16.—Luke 19:12-27.
Thursday, June 17.—Romans 2:1-16.
Friday, June 18.—Matthew 25:1-13.
Saturday, June 19.—Matthew 25:14-30.
Sunday, June 20.—Augusburg Conf., Art. XVII.
Monday, June 21.—Genesis 32:9-12; 33:1-11.
Tuesday, June 22.—II Kings 6:8-23.
Wednesday, June 23.—I Kings 18:30-39.
Thursday, June 24.—II Kings 19:14-19, 32-37.
Friday, June 25.—II Chronicles 14:1-15.
Saturday, June 26.—Nehemiah 1:4, 2:6.
Sunday, June 27.—Exodus 17:8-16.

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Cultivate in the Juniors the regular habit of church attendance, especially among the boys.

Luther League Review

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Editorial

Memorial Day, which we celebrate during this month, is a reminder of the unselfishness and self-sacrifice of those who gave their bodies for the salvation of our Union, and as the years go by and we study the history of our country we should appreciate their sacrifices and honor them as well as the country which we love. Ought we not as Christians to remember the brave missionaries who have given up home and family and friends to devote their lives to the spread of the Gospel, and thereby give happiness and life to those who are sitting in darkness and the shadow of death?

This day always brings to our remembrance the National Cemetery at Gettysburg, where more than three thousand Northern dead lie, a large proportion of whose graves are marked with the word "UNKNOWN." They not only gave their lives, but their history is unknown. Ought we not to have a loving feeling for the dear ones whom they left, and who know nothing of the death of a brave father, brother, or son buried there? On this day we should honor those who are left as well as those who have been taken.

And as we think of Gettysburg we see before us that great man, Abraham Lincoln, who in his humility and with a look of care stood before the people assembled to dedicate that cemetery on November 19, 1863. Here he delivered that immortal address which, though brief, will, in the words of Edward Everett, the orator who delivered the polished oration on the same occasion, "last longer than my speech, to which I devoted so much time." It was received without applause and with an awful stillness which oppressed and depressed the auditors, but recent years have brought commendation and reverence for both the speaker and the speech.

And this reminds us that those who gave their lives did so without the expectation of reward, simply because they rejoiced to serve their country. It is refreshing to refer to this, because there is so much selfishness in the world, and there are many, we are sorry to say, who, when desired to do some service, ask: "What is there in it for me?" In contrast to this we read the words of President Taft: "I say to you that there are rewards that are unknown to him who seeks only what he regards as the substantial ones. The best of all is the pure joy of service—to do things that are worth doing, to be in the thick of it—ah! that is to live."

One more thought Memorial Day brings, which is not only for the poor soldiers who have suffered, and for their families, too, and that is that there are so many suffering people in this world who could be lightened by a little attention. A kind word, a bright smile, a little lift. Some one has put it well in these

words: "Sympathy is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature. It is one of the great truths on which Christianity is based."

—❦—

How much depends upon our carrying into practice the Christian professions we make? Our profession may be very good, but it is not by that the world judges us. The world looks upon our acts, our mode of life and conduct, and from that draws conclusions as to the genuineness of our Christian professions. We believe it was Luther who said "that men will argue, work, give, fight, and, if need be, die for the Christian religion; almost anything but live rightly for it." It takes a very good man to die for the Church, but it takes a still better man to live for it.

—❦—

The League's Insurgent?

The question of independence on the part of the League, or of the League's disposition to assert its independence of the Church when occasion offers, seems never to be settled in some minds. There is constant apprehension, with some, that the League may take advantage of some constitutional or governmental technicality some time, and "fly off the track" of loyalty and obedience to the Church.

Now, the apprehensive brethren are asked to be fair. How many *Leagues have* broken away from the discipline and leadership of the Church and set up rebel or rival organizations?

If the history of every League could be read, a number of cases would doubtless be found of men, in official positions at the time probably, usurping authority, and gratifying some personal ambition or indulging in the pursuit of some pet prize, in the name and at the expense of the League. But who has not seen such men try to prostitute the Church herself to their unholy ambitions? And if we do not condemn the Church because of her occasional weakness in giving way to the pressure brought by these selfish and unprincipled hypocrites, then let us be logical and fair in our demands of the League in respect to this question; which means that we cannot rightfully hold the League responsible for the depredations of the wolves who masquerade in sheep's clothing.

But just look the field over again and see how large a proportion of these dangerous persons have been defeated in their schemes and shorn of their power before they succeeded in working any serious and permanent injury. If you know one such who is still in the saddle, just set a mark opposite his name and see how long he continues to ride. Unless he be one of few exceptions, his downfall is certain and not far ahead. As a rule the League rings true to the Church.

—❦—

Do not read too much fiction. In these days of "the strenuous life" those who "run and read," and we all belong to that class, have no time to bother their heads about the adventures of some imaginary hero whose history is almost without end. Fiction, such as the average writer puts out, is at best a very doubtful quantity, and the serial stories in the most of the weeklies are an abomination in the sight of God and men.—*The Augustana Journal.*

—❦—

The distinctively Lutheran doctrines depend on the thorough carrying out of the great Evangelical principle of justification by faith which our Church more than others preaches purely and carries out consistently. This makes it not only the most Protestant of Protestant churches, but also the most Evangelical of Evangelical, no matter how much the ignorance of some, and the malice of others sometimes leads them to deny both of these terms to our Church. While salvation by grace is a Protestant doctrine, grace through the means of grace is a distinctively Lutheran doctrine. This leads our Church to take deeper views of the sinfulness of man and his need of regeneration, of the person of Christ and His ability to carry out the program of salvation, and of the real presence of the Holy host in baptism and the body and blood of Christ in the Lord's Supper.—*Exchange.*

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—A member of Holy Trinity, who withholds his name, has contributed $1,000 toward the mortgage fund. April 18th marked the forty-first anniversary of the founding of Holy Trinity.

—Services consecrating the new edifice of the Church of the Reformation, East New York, Brooklyn, Rev. Harry P. Miller, pastor, were held on Sunday, April 25. Rev. S. G. Weiskotten, president of the Synod of New York and New England, conducted the consecration service, and many prominent Lutheran ministers participated in the exercises of the day and the three following evenings. Monday evening was devoted to the young peoples' work, with an address by Rev. John A. W. Haas, D. D. This church began with a service held February 13, 1898, at which thirteen people declared their willingness to particiate in the organization of an English Lutheran Church.

—The Church of the Redeemer, Brooklyn, Rev. S. G. Weiskotten, pastor, celebrated its fifteenth anniversary April 19th. At one of the services Pastor Weiskotten announced that subscriptions amounting to $12,000 had been made toward the reduction of the church's indebtedness. This payment will leave a debt of only $5,000 on a property worth $115,000.

—Mr. Carl F. W. Fritschler and Miss Emma Bellwidt, of Brooklyn, were married on Monday, April 12th. Mr. Fritschler is the energetic and popular president of the Brooklyn District Luther League, and Mrs. Fritschler is an earnest and active worker in the Church and League.

—One of the youngest General Synod missions in Greater New York is at King's Highway, Brooklyn. Work was undertaken here December 6 last. On January 3 a Sunday school was organized, and on March 1 the church was organized with 45 members. A Luther League is one of the working organizations of the church.

—St John's German congregation, of Brooklyn, Pastor Wasmund, received $5,500 from two donors, the interest of which is to be devoted to maintaining a German school of some kind in connection with the church.

Philadelphia.

—The contract for the erection of the superstructure of Bethel Lutheran Church, Rev. L. B. Hafer, pastor, was executed on April 27. The work will be begun at once and is to be completed in October. The total cost will be about $13,000.

—The General Council's Orphanage and Old People's Home at Germantown, Pa., celebrated its golden jubilee. The institution has grown from humble beginnings to large and blessed usefulness in the Church.

Baltimore.

—The Sunday school of the Second Lutheran Church, the Rev. Dr. G. W. Miller, pastor, has a total enrollment of 576, and contributed $1,562 during the year. In the last twenty-one years its contributions amounted to $24,511.

Chicago.

—The Covenant Church, Norwegian, Ill., Rev. J. C. Roseland, pastor, was dedicated April 11.

Cleveland

—The Ohio Synod has organized an English congregation in this city. Student A. E. Krause, of Columbus, Ohio, has been called as the pastor.

Scranton

—Rev. J. Randolph has resigned St. Peter's Church, Scranton, after a pastorate of seventeen years. He will return to Europe, where he will remain permanently.

Miscellaneous

—The number of Polish Bibles issued by the American Bible Society in the United States has increased during the last five years from 15,727 volumes a year to 26,671. The increase is equally notable in a score of other languages.

—Prof. N. Forsander has donated $800 to Augustana Seminary to establish a scholarship in memory of his wife.

—The March number of the "Homiletic Review" contains an interview of Rev. J. B. Remensnyder, D. D., LL. D., relative to his method of preparing sermons. This will be found interesting and instructive, especially to theological students.

—Rev. Sylvanus Stall, D. D., of Philadelphia, has given $10,000 for the College for Women at Guntur, India, and a promise of $12,000 additional at a later time.

—Rev. J. R. Dimm, D. D., pastor of St. Matthew's Church, Shamokin, Pa., celebrated, April 16th, his fiftieth anniversary in the ministry. He has served St. Matthew's Church continuously for twenty-five years.

—An Icelandic Lutheran student, Skuli Johnson, in the Manitoba University, has secured one of the Rhodes scholarships at Oxford, England. He will receive $1,500 annually for three years to cover his course of special study.

—The annual baccalaureate address will be de-

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livered at Irving College, in Columbian Hall, on Sunday morning, May 30th, by President Edward Reed, D. D., LL. D., Carlisle. The annual address before the College Y. W. C. A. will be delivered in the same place on the evening of May 30th by John Aberly, D. D., Guntur, India. "Irving" has had the most successful year in her history. Her dormitories have been full. A delightful spirit of loyalty reigns.

—The dedication of the new St. Mark's Church, Mansfield, Ohio, Rev. B. B. Uhl, pastor, will take place this month.

—Rev. Charles T. Aikens, D. D., has tendered his resignation as president of Susquehanna University, Selinsgrove, Pa.

—The Mt. Airy Theological Seminary, Philadelphia, will graduate fifteen students at its annual commencement on May 25.

—Summer schools will be held in Muhlenberg College, Allentown, and Thiel College, Greenville, Pa., institutions of the General Council.

—The Guntur Mission has now in use a house boat for the missionaries to visit river stations. It is named the "Altoona," as the largest contributions for it were received from Altoona, Pa.

—Among the Lutherans who are occupying places of honor in government circles are Justice John Hay Brown, of the Supreme Court of Pennsylvania, and Lieutenant-Governor Eberhart, of Minnesota. Justice Brown is the son of the late J. A. Brown, D. D., LL. D., and Mr. Eberhart is an alumnus of Gustavus Adolphus College.

—The friends of Susquehanna University are pleased to announce that this institution is the recipient of a legacy of $4,000 from the estate of Mrs. Sara A. Mason, late of Altoona, Pa. Including the farm in Juniata County given by Mrs. Mary Heckman and a number of smaller subscriptions from friends of the institution, Susquehanna has received over $12,000 during the past year.

—The Swedish Northwestern Hospital in Moorehead, Minn., erected at a cost of $50,000, has been completed and was recently dedicated. Rev. J. A. Nyvall, who was largely instrumental in the successful undertaking, has been called to be its superintendent.

—The Home Mission, Foreign Mission and Church Extension Boards of the General Synod propose to celebrate the fortieth anniversary of their establishment by raising a $40,000 jubilee fund. It is divided into one thousand shares of $40 each. The shares are to be subscribed, payable during the year 1909.

—Tabor Lutheran Church, Olney, Ill., was made the beneficiary of a bequest of $5,000 by the late William Burk, for the purpose of erecting a parsonage. The will was found to be invalid, on account of having been made less than thirty days before his death, but his widow paid the $5,000 to the church.

—The 175th anniversary of the landing of the Salzburgers in Georgia was celebrated in the historic church at Ebenezer, Ga., Rev. Y. von A. Riser, pastor, on March 12 of this year.

—A Gustavus Adolphus Memorial Chapel, standing close to the place where the great king fell, was consecrated on the battlefield of Lutzen in Prussian Saxony, November 16, in the presence of an audience of 15,000 persons, which included a large attendance of German officers, professors, pastors, students, a delegation from the Gustavus Adolphus Society, Swedish officers and men, a delegation of students of Upsala University, representatives of the Finnish Lutheran Synod of America, and princes of Sweden and Prussia.

—Seventeen beds in the General Synod Lutheran Hospital in Guntur, India, have been endowed at $1,000 each by synods and individuals in the United States.

—Lutheran missionaries are now preaching at eleven stations in Persia and teaching in ten schools.

—The Rev. F. D. Meyer, of London, tells of one whose income is $10,000 per annum, who lives on $1,000 and gives the remaining $9,000 to the cause of foreign missions. Another, whose income is $10,000, who lives on $1,200 and gives away the remainder. A governess who earns $500, of which she gives $250. Another who has a comfortable competence, remains in business, all the profits of which he gives. Sarah Hosmer, a worker in a factory, supported a student in the Nestorian Seminary. Five times she gave $50, and sent five native preachers.—Presbyterian.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 7

April 1 to April 30, 1909.

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Respectfully submitted,
C. T. A. ANDERSON, Treas.
Chicago, Ill., April 30, 1909.

NEW YORK

—The annual convention of the Luther League of New York State will be held in the Church of the Redeemer, Utica, Tuesday, Wednesday and Thursday, May 18, 19, and 20. The theme of the convention will be "Education and Concentration for Our Church," in harmony with which the committee has prepared an interesting and helpful program. At the first session on Tuesday, at 2.30 p. m., in the devotional hour, Rev. A. S. Hardy will speak on the subject "Zeal." Tuesday evening the convention sermon will be preached by Rev. Oscar Krauch, of Albany; subject, "Looking Unto Jesus." Wednesday morning, devotional service, subject, "True Wisdom the Guarantee for a Happy and Contented Old Age," Rev. W. L. Genzmer, Pittsfield, Mass.; paper, "The League and Inner Missions," Mr. John H. Boschen, New York; paper, "The Age Problem—Its Solution," (a) "In the City," Miss Adeline M. Ashoff, Brooklyn; (b) "In the Country," Mr. Elmer A. Shineman, Canajoharie. Wednesday afternoon, paper, "The Practical Value of the Deaconess Work," by a deaconess; address, "The Call to the Ministry," Rev. G. B. Hiller, Hartwich Seminary; Junior work, "A Junior Superintendent at Work," Miss Clara E. Gurlick, Utica. Wednesday evening—The Rally, addresses by Hon. D. D. Frisbie, of the New York State Assembly, and on "True Greatness," by Rev. William J. Miller, D. D., Greensburg, Pa., Thursday morning, devotional service, "The Bravery of Forgetting," Rev. William M. Baum, Jr., D. D., Canajoharie; "Some Impressions from Chicago, 1908," Mr. Fred Ihlo, New York; paper, "What of the Future?" Mr. W. L. Bradt, Binghamton.

New York City District

—At the regular business meeting of the Luther League of New York City, at St. Paul's Church, April 30, after routine business, Rev. W. M. Horn, of the Church of the Advent, made a very interesting address on Inner Missions. Rev. Dr. G. U. Wenner also spoke briefly on the subject and Mr. William H. Rose offered some practical suggestions. The next meeting of the League will be held at the Wartburg Orphan Farm School, Mt. Vernon, June 12.

Rec. Horn, among other things, said: "Inner Mission work is looking after those who are in the Church to keep them there, and after those who have strayed from the Church to reclaim them. There is no city where such work is more necessary than in New York. The problem of keeping and reclaiming can be solved only by faithful work on the part of all the members of our congregations. Each member is personally responsible to God for those with whom he comes in contact. The Inner Mission work is not only institutional work, that is, the work of Christians united, but it is the constraining love of Christ in every heart. It is not professional, nor is it for the glory of our immediate Church, but for the glory of God and for the good of our fellow men. In our city we have had much organized Inner Mission work, as well as individual work, in our Emigrant House, Seamen's Mission, Orphans' Homes, hospital, Blackwell's Island work, etc., but it has all been done in a foreign tongue. The time has now come for us to do something for the English speaking Lutherans also. The first thing to do is to make an effort to keep in our Church those who are already there, and that is the Hospice plan. By means of this Hospice, a house for young men, not a charity, but a place where they can live, paying for what they get as they would elsewhere, we hope by good associations and Christian fellowship to keep our Lutheran young men in our Church when they come to this city to make their way. A work that is under way is the Dispensary Work. Manhattan has been districted, and in each district there is a physician who will treat free of charge any needy Lutheran patient sent him by

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—At the last literary meeting of the Luther League of Epiphany Church, Rev. F. B. Clausen, pastor, the subject "Should Religious Instruction Find a Place in Our Public School System?" was debated by Messrs. Ihlo and Doerr affirmatively and by Misses Preusch and Muff negatively. The decision was in favor of the affirmative. The discussion was highly interesting and instructive. In answer to roll call the members of this League locate and quote a verse of Scripture.

—At a recent meeting of the St. John's Social Union of St. John's Church, Rev. J. J. Young, D. D., pastor, the following officers were elected: President, Frank Drews; vice-president, C. H. G. Heemsath; treasurer, John Otten; financial secretary, E. Eno; recording secretary, E. J. Heinsohn; corresponding secretary, E. H. A. Adickes; librarian, J. Bischoff; assistant librarians, H. Steffens, F. Liebtrau. This is one of the oldest organizations of young people in the State of New York and it was in their room that the first steps were taken in the organization of the Luther League of America.

—The Luther League of St. Paul's Church, Port Chester, presented a lecture on "The Life of Christ" by the pastor, Rev. John Kopp, and added the proceeds of a silver collection to the organ fund.

Brooklyn District

—The District Luther League of Brooklyn held its regular business meeting in Holy Trinity Church, Cumberland street, near Lafayette avenue, on Monday evening, April 19th. In spite of the stormy weather the local Leagues were well represented, and the delegates listened very attentively to an address on "The Place of Worship in Young People's Meetings," delivered by the Rev. W. H. Stutts, of Epiphany Church. The committee on the banquet, which was held on February 3d at the Imperial, Brooklyn, reported a grand success, both socially and financially. Owing to the resignation of Miss A. Aschoff, who for several years has been corresponding secretary for the League, Miss Emma Smith, of Christ Church, was chosen as secretary. The following local Leagues became members of the District League at this meeting:

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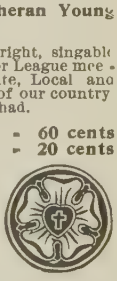

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Holy Trinity, Hollis; St. Mark's, Windsor Terrace; St. Barnabas, Flatbush; Advent, Flatlands.

Delegates to State Convention were appointed as follows: Mr. Kinbacher, Christ Church; Mr. Intemann, Grace Church; Miss Aschoff, Holy Trinity, Brooklyn; Mrs. Fritschler, St. John's, Brooklyn; Mr. Ernst, St. Paul's.

Syracuse District

—The regular meeting of the District Luther League of Syracuse was held Thursday evening, April 15th, at St. John's Church, Rev. W. C. Drach, pastor. The meeting was very well attended; delegates were present from Oswego and Liverpool. It was decided that the League have a Union Day for all the societies connected with the District League, to be held in August. A full quota of delegates were elected for the New York State Convention, at Utica. As this was the last meeting that the Rev. W. C. Drach would be with the Syracuse District League, he having accepted a call to the Church of Concordia, Buffalo, Rev. U. G. Klingensmith and Rev. Richard Schmidt made short farewell addresses, to which Rev. Drach responded. The next meeting of the District League will be held in Oswego, N. Y., at St. Paul's Lutheran Church, Rev. Kessler, pastor, June 17, 1909, while St. Paul's Church is observing its fiftieth anniversary. A large delegation is expected to go from Syracuse. A committee in charge expect to secure a reduced rate.

NEW JERSEY

—The Luther League of New Jersey held a rally April 28th in Grace Lutheran Church, Mercer street, near High street, Newark, the Rev. M. S. Waters, pastor. Addresses were delivered on The Young People's Society—"As a Training Force," by Rev. Prof. George Genzmer; "As a Social Force," and "As a Denominational Force," by the Rev. Dr. Bernard Pick.

PENNSYLVANIA

—The sixteenth annual convention of the Luther League of Pennsylvania will be held in York, July 6-8, 1909. The convention will open with the afternoon session at 2.30 on the 6th. Each local League is entitled to two delegates and each District League to five. Delegates will be entertained by the Lutherans of York. Arrangements are being made for 225. Appoint your delegates at once and send credited blanks to Rev. Peter Livingston, 706 East Market street, York, Pa., before June 22d in order to secure accommodations. Credential blanks may be obtained from Miss Zoe I. Hirt, 1016 Wayne street, Erie, Pa. The executive committee is planning to send them to each League. A strong and interesting program has been arranged on the central theme, "The Lutheran Church a Distinct and Universal Church." May there be many delegates to profit by it. The program: Tuesday, July 6th, 2.30 p. m., "Lutheran Young People Our Material," E. F. Eilert, A. M.; "Lutheranism's Future in America," Rev. Prof. Jacob Fry, D. D. Wednesday, July 7th, 9 a. m., "What the Luther League Is," E. Aug. Miller, Esq.; "The Luther League as a Training School for

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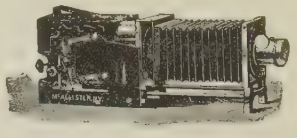

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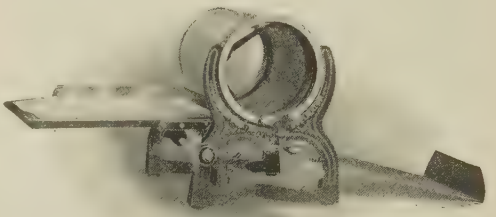

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the Future Church," Prof. A. A. Kunkle, M. A.; 2 p. m., "Junior Afternoon." "The Religion of the Adolescent," Rev. A. B. Van Ormer; "Means and Methods of Influencing Adolescents Through the Junior League," Rev. A. Pohlman, M. D.; "The Aim of Junior League Work," Rev. E. P. Pfatteicher, Ph. D.; "The Qualifications of a Junior Worker," Rev. P. George Sieger. 7.30 p m., "The Distinctive Features of the Lutheran Church," Rev. John T. Huddle. Thursday, July 8th, 9 a. m., "The Luther League as the Pastor's Aid," Rev. J. F. Kramlich; "The Luther League as a Social Factor," —— ——; 2 p. m., "The Luther League as an Educator in the Distinctive Features of Our Church," Rev. John C. Bowers. 7.30 p. m., Rally. "The Catholicity of Lutheranism," Rev. W. H. Dunbar; "The Message of Lutheranism to the Twentieth Century," Rev. J. C. Seegers, A. M.

Berks County District

—The convention of the Berks County Luther League was held April 1 in St. James Church, Reading. The proceedings were interesting and inspiring. The Leagues of this district are deeply interested in the State Convention and are striving to make their delegation number 100.

Pittsburgh District

—The Luther League of Christ Church, Rev. Earnest A. Trabert, pastor, has a membership of more than 100, making it the largest except two in the Pittsburgh District. This League conducted a very successful lecture course during the winter.

OHIO

—The fourteenth annual convention of the Ohio State Luther League will be held in St. John's English Lutheran Church, Zanesville, Rev. A. E. Markley, Ph. D., pastor, Wednesday and Thursday, June 23 and 24. The program committee is now engaged in the preparation of an interesting program, copies of which will be mailed to the various Leagues of the organization at an early date.

—An altar, a pulpit, a lecturn and a hymn board, all in quartered oak, were placed in the church by the Luther League at Bryan, Rev. Alvin E. Bell, pastor.

—The Luther League of St. John's Church, Stovertown, Rev. W. H. Shepfer, pastor, was reorganized by electing the following officers: President, W. H. Bishop; vice-president, Edward Showers; secretary, Grace Weaver; assistant secretary, Solo Gibson; treasurer, Mrs. Dora M. Bishop; organist, Ada Weaver; assistant organists, Solo Gibson and Leona Deitrick. The members, though few in number, have manifested a deep interest in League work during the past

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year. The papers written on the Topics were excellent and instructive.

—The Luther League has recently been substituted for the Christian Endeavor Society in St. Luke's Church, Youngstown, Rev. C. A. Boory, pastor.

IOWA

Eastern District.

—The Eastern District Luther League of Iowa met in annual convention in the First Lutheran Church, Cedar Rapids, on April 28 and 29. The cordial greetings of the church were presented by Miss J. Moses, the president of the local League. The opening sermon was preached by Rev. O. Weaver, of Newton, on the theme, "Contending for the Faith." The speaker handled his subject admirably under three heads, developing the faith, contending for the faith, spreading the faith. A reception was given in the parlors of the church, which was full of quiet enjoyment for the delegates and members of the convention. Several papers were prepared and fully appreciated by the audience. "How to Secure the Attendance and Attention of the Young People of the Luther League" was ably discussed by Mr. John C. Mohl, of Davenport. Mr. Robert Hoover, of Muscatine, presented a well written paper on "The Relation of the Luther League to the Sunday School." The discussion on "The One Thing Best Deserving the Attention of the Luther League" brought out a number of valuable thoughts. Among others, preparation of the lesson; missions; to have all take part; to avoid forming cliques, were emphasized. Two able addresses were given at the closing session. Mr. Axel Wydell presented the subject, "Adaptation of the Luther League Work to Present Conditions." Dr. Jacob Yutzy, pastor of the College Church, at Carthage, Ill., delighted his hearers with a fine address on "Distinctive Marks of Lutheranism." Rev. C. W. Maggart and his people deserve the hearty thanks that were given for the kind and generous entertainment. The church was tastefully decorated in the League colors. Two new societies were admitted into the League and active extension work is planned under the new administration: Rev. R. Neumann, of Burlington, president; Mr. Luther Fuhrmeister, Cedar Rapids, vice-president; Miss Mary Koser, Iowa City, secretary; Mr. Otto Hamann, Davenport, treasurer.

ILLINOIS

Chicago District

—The Luther League of St. Andrew's Church, Chicago, was organized June 7, 1908, with 7 charter members and has grown to 56 members.

SOUTH DAKOTA

—The annual convention of the Luther League of South Dakota will be held at Aberdeen, May 7 to 9.

COLORADO

—A Luther League was organized recently by the young people of Bethany Church, Denver.

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Miscellaneous.

—There is in Copenhagen a society of 10,000 active members, all Lutherans, who have banded together for the purpose of building new churches. Already they have built twenty-five. No lotteries, fairs or suppers are tolerated, neither do they receive a farthing from the State. They will not give themselves rest until twenty-five more churches are erected.

—A Lutherfund founded in 1883 in Germany has during twenty-five years distributed $232,000 to 4,000 needy pastors and 9,200 needy teachers. The city of Berlin has donated a lot on which our institution will be erected to educate the children of superannuated beneficiaries.

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The Admiral's Bible

Of Admiral Philip, a pastor says: "It has been my privilege to have in my possession the Admiral's Bible I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"'Put any burden upon me, only sustain me.'

"'Send me anywhere, only go with me.'

"'Sever any tie, but this tie which binds me to Thy service, and Thy heart.'

"The verse most heavily underscored in his Bible is the words of Jesus: 'Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven.'"—Selected.

—

How Some People Hear

A minister recently preached a sermon and illustrated his point by saying: "You know you plant roses in the sunshine and heliotrope and geraniums, but if you want your fuchsias to grow you must keep them in a shady nook." After the sermon a woman came up to him, her face beaming with pleasure. "Oh, I am so grateful for that sermon," she said, clasping his hand and shaking it warmly. His heart glowed for a moment—only for a moment, though. "Yes," she went on, fervently, "I never knew before what was the matter with my fuchsias."—*The Lutheran.*

—

Instead of having "strawberry festivals" for the benefit of the church, why not go into the business of raising strawberries? One farmer in the South reaped from 350 acres $100,000 in one year. Why might not some of our congregations, and colleges even, farm strawberries and replenish their depleted treasuries? Strawberry religion now seems to be in season—but, alas, how soon the season is over.—*The Lutheran.*

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THE HELPER

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And here again, why should each one try all the experiments for himself? Rather let us profit by the experimental knowledge of others.

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Our May Juniors

CORRESPONDENTS IN THIS DEPARTMENT WRITE TO C. ELVIN HAUPT, D.D., LANCASTER, PA.

A VERSE FOR MAY.—If ye know these things, happy are ye if ye do them.—St. John 13:17.

MOTTO.—We are all at it and we are always at it.

—❦—

DATA FOR THE MONTH.—May 4, 1521.—Luther was carried away safely by friends to the Wartburg Castle.

8, 1902.—The great eruption at Mount Pelee.

20. Ascension Day.—Inauguration (in 1902) of Señor Palma as first President of Cuba; 1775.—The Mecklenburg (N. C.) Declaration of Independence.

23, 1498.—Martyrdom of Savonarola.

24, 1819.—Birthday of England's great queen, Victoria.

26, 1521.—Martin Luther was placed under the imperial ban.

28, 1577.—The Formula of Concord was completed.

30, 1909.—Whitsunday, or the "Birthday of the Church"; Decoration Day.

31.—May Day.

—❦—

ITEMS OF SUGGESTION.—How do you enjoy the use of the Junior Luther League Helper? It can be applied practically in many ways.

The forthcoming number of the Junior Topics will be Booklet No. 8, and will contain the following articles: The First Printed Bibles; Obedience; The World for Jesus; Church Bells; Luther's Small Catechism; How Do I Read My Bible? Elijah; The Bible in English; Trustworthiness; Recruits for the League and the School; The Family Pew; Jesus' Love for Me; A General Review. These Topics will all be prepared by writers well qualified to present them. The work should be ready for use by June.

—❦—

The coming of Augsburg Confession Day, June 25, suggests a plan of combining the "Children's Day" idea and a Junior League festivity by making ready a Luther Rose Day. Symbol, a white rose. A program may be selected to suit the powers of the League. Here are some thoughts: A processional march; Scripture verses at roll call (in review on platform); a carol; a psalm recited, followed by the singing of the "Gloria Patri"; a Scripture reading by one or more chosen persons; the Creed in concert; a carol by the school or League; prayer; a poem; a carol; a suitable exercise involving, if possible, the bringing together of white roses to form a wreath, star or League emblem; carol by little children; offerings; Lord's Prayer; Doxology (pastor's benediction). Any other suitable features may be readily introduced.

—❦—

The Junior Luther Leagues stand for opportunity and progress. The young Future is largely led by the hand of the Present. It is true wisdom to toil in advance upon what will bring success later. How much our beloved Church loses from aimless lives!

It is a worthy thing to intensify the contrast between moral light and the dark shadows of vice in our Junior work.

There is no place where a system is more important than in the conduct of a Junior League.

—❦—

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A PART OF,
not APART from,
the CHURCH.

—❦—

WHAT JUNIORS OUGHT TO KNOW.

How they have been saved.
Good habits.
Choice selections by heart.
How to help others.
Christian courtesy and example.
The meaning of the House of God.

—❦—

Our Junior League of today is gathering in, holding, defending and developing the future teachers of our schools, members of our congregations, students and professors of our colleges, ministers and officers of the Church and supporters of our institutions in the coming years.

—❦—

Let us all show the utmost fidelity to the ideal spiritual teachings of the Church of the Reformation.

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